

225 h 12 No 1
A
S E R M O N

Preach'd at

St. James's Church, *Westminster*,

O N

Monday, *Aug.* 1. 1715.

Being the Day on which His MAJESTY
began His Happy Reign.

*Printed at the Request of the Gentlemen of the
Vestry, and other Inhabitants of the said Parish.*

By BENJAMIN IBBOT, M. A. *K*
Preacher-Assistant of the Parish of St. James's
Westminster, and Chaplain to His Grace the
Lord Archbishop of *Canterbury*.

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Printed by J. DARBY for JOHN BARNES at the
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Printed by J. DAVY for JOHN BARNES at the
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TO THE
CHURCH-WARDENS,

AND THE

Gentlemen of the Vestry

Of the PARISH of

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This SERMON is Humbly Dedi-
cated by

Their Most Oblig'd and

Obedient Servant,

Benjamin Ibbot.

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2 CHRON. II. 11.

*Because the Lord hath lov'd
his People, he hath made Thee
King over them.*



THESE are the words of
Hiram King of Tyre to So-
lomon, and they are the more
remarkable, as they con-
tain the Testimony which a Heathen
bears to the Being and Providence of
God.

There had been great Friendship be-
tween Hiram and David; and it is said,
That Hiram was ever a Lover of David,

2 *A Thanksgiving-Sermon,*

1 *Kings* 5. 1. and therefore was desirous to continue the Friendship with his Son and Successor Solomon.

Accordingly he sends Ambassadors to condole with him on the Death of his Father, and congratulate his Accession to the Throne. Solomon returns the Compliment, and expresses his Desire of entering into a League of Friendship with him, and urges him to it, upon the consideration of the Friendship that had formerly been between him and his Father David; and at the same time desires that Assistance of him, which he was ready to lend his Father, to build the House of God. And Solomon sent to Hiram the King of Tyre, saying, As thou didst deal with David my Father, and didst send him Cedars to build him an House to dwell therein; even so deal with me; behold, I build an House unto the Name of the Lord my God:

Ver. 2.

To

preach'd Aug. 1. 1715. 3

To this King *Hiram* returns a very kind Answer, wherein he takes particular notice of *Solomon's* great Piety and Prudence, and in that respect judg'd him highly fit for that Station in which God had plac'd him; and could not but look upon those People as highly bless'd and favour'd of God, over whom he presided.

Indeed amongst all the Blessings which God can give us, as we are sociable Creatures, and Members of a Community, there is none comparable to that of a wise and good Governour. This includes and comprehends in it every thing that is truly valuable in this World, and which Men, if they were left to carve out their own Happiness, could wish and desire for themselves. 'Tis this that makes other things become Blessings to us: this secures us in the possession of what we have, and enables us to reap Comfort

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4 *A Thanksgiving Sermon,*

and Satisfaction from it; and therefore it must be own'd an undeniable Instance of God's Favour, an infallible Token, and a sure Pledg of the Divine Love and Kindness to any Nation that enjoys this Blessing: And well might *Hiram* say of *Solomon*, and with great reason, *Because the Lord hath lov'd his People, he hath made Thee King over them.*

The Words then contain a most delightful Truth, which we cannot but reflect on with great Pleasure and Satisfaction, because we are so nearly concern'd in it; and this Day affords us an undeniable Proof and Instance of it, that God's Love is, in a peculiar manner, manifested to that Nation or People over whom he places a wise and vertuous Prince to govern them.

And I hope this will be thought by none to be an improper Subject for our Meditations this Day, when we
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preach'd Aug. 1. 1715. 5

are assembled in the House of God, to commemorate our own Happiness in his Majesty's Accession to the Throne of these Kingdoms, and to return our just Tribute of Praise and Thanksgiving to Almighty God, for showing his Love to us, in making him King over us.

In discoursing upon this Subject, I shall,

I. Endeavour to make good and confirm this Observation of King *Hiram's*, viz. That God's Love to any Nation or People, is visibly seen in the King whom he places over them.

II. I shall apply what shall be said in general, to ourselves in particular, and the happy Occasion of this Day's Solemnity.

I. Then

6 A Thanksgiving-Sermon,

I. Then, I am to make good and confirm this Observation in the Text, That God's Love to any Nation or People is visibly seen in the King whom he places over them.

And this I shall endeavour to prove these two ways:

1st, From Scripture, and the Methods which God has taken to govern the World.

2^{ly}, From Reason, and the natural Course and Efficacy of Things.

1st, I say, the Truth of this Observation will appear from Scripture, and the Methods which God has taken to govern the World.

If we search the Scriptures, and consult those sacred Registers of God's Transactions and Dealings with Mankind,

preach'd Aug. 1. 1715. 7

kind, we shall find that the Method which the Divine Wisdom hath often taken to reward or punish any Nation, to show his Favour or Displeasure towards any People, has been by placing over them good or bad Governours. They are the great Channels thro which God conveys our Happiness or Misery, and derives his Mercies or his Judgments upon us. And this is the shortest Way, and most compendious Method of making or ruining any People: for as nothing can contribute more to the Safety and Happiness of a Nation than a virtuous and excellent Prince, so nothing can be conceiv'd of more pernicious consequence, more destructive of all that tends to our Happiness and Welfare, than one of a contrary Character.

And therefore when the People of Israel rebel'd against God, and rejected him that he should not reign over them, and would not be contented without

8 *A Thanksgiving-Sermon,*

without having a King to reign over them (like other Nations) and to go out before them, and fight their Battels; God commanded Samuel to show them the manner of the King that should reign over them, which he describes at large, and tells them, that they should cry out in that Day, because of the King which they had chosen, and the Lord would not bear them; 21 Sam. 8.

There was indeed something peculiar in this Case, as it was the first Change which was made in their Form of Government, and which their own Murmuring and Discontents produced, and in a manner extorted from them. But after Kingly Government was settled among them, God made use of the same Method to punish and chastise them. Thus in the 13th of Hosea, and the 11th Verse, *I gave the King in mine Anger, and took him away in mine Wrath: in which Passage (according to the best Interpreters) relates not so much*

preach'd Aug. 1. 1715. 99

much to the Persons of any particular Kings, as to the whole Succession of the Kings of the Ten Tribes, and the Condition that *Israel* was in upon account of the Death of so many of their Kings, and the Unsettledness of their Kingdom under them, and the certain Destruction which by that means they should e'er long be brought to.

They had been very pressing with God to give them a King, and God tells them that they should repent of their Request; since in those times, wherein they had most need of the help of their Kings, he would take away those who would protect and defend them, and give them such as would enslave and ruin them. They seem'd to rely on this, That God having given them a King, he had oblig'd himself to prosper his Government; and that they might rely upon their King for their Safety and Defence, as being

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given

10 *A Thanksgiving-Sermon,*

given them for that end by God. But God shows them how much they were mistaken: His giving them a King at first, was a thing wrested from him by their Importunity, and accompany'd with his Displeasure. He promis'd them indeed by Samuel, that notwithstanding their Folly in their first Request, he would, if they should for the future faithfully serve and obey him, make their King a Blessing to them, 1 Sam. 12. 13, 14. but withal he threaten'd, that if they should still do wickedly, *they should be consum'd, both they and their King*; Ver. 25. And the History of that People furnishes us with frequent Instances of God's dealing thus with them.

Besides which, 'tis very observable, that in the Representations which the Scripture makes of this Matter, there is a sort of moral Connection or Communication of Merit and Guilt between Prince and People, much after the

preach'd Aug. 1. 1715. 11

the same manner that there is between Parents and Children; so that many times they suffer for the Sins, and prosper for the Piety of each other.

The Goodness and Virtue of a Prince is often the means of procuring the Divine Favour, and bringing down many and great Blessings upon the People. In which sense those political Aphorisms in Scripture may be understood; *Righteousness exalteth a Nation, and establisheth a Throne, Prov. 14. 34. & 16.*

12. When it goeth well with the Righteous, the City rejoiceth; and by the Blessing of the Upright, the City is exalted: Prov. 11. 10, 11.

The Stability and Advancement of a Kingdom does very much depend upon the Piety and Wisdom of the Prince; and this not only upon account of the Influence which the Example of a good Prince naturally has upon his Subjects to make them good

112 *A Thanksgiving-Sermon,*

too, which I shall consider under my next Head; but also upon account of God's especial Favour and Kindness to the Prince himself, whose Happiness does very much consist in the Welfare and Prosperity of his People: so that merely for his sake the People enjoy those Blessings, which they were otherwise unworthy of, and would never receive.

What abundance of Prosperity attended the Reign of pious King David? and what Showers of Blessings, what Wealth and Plenty, what Credit and Glory did God then pour down upon his People *Israel*? How did the Religion and Virtue of that excellent Prince transmit Favours and Mercies to his Country, even a long time after his Decease? by which (like *Abel*) being dead, he yet spake, *Heb. 11. 4.* and was a Patron and Benefactor to his People, when he slept in the Dust of the Earth, as well as when he sat upon

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preach'd Aug. 11. 1715. 13

the Throne. What Promises did God make to him for a great time to come, that his Kingdom and his Throne should be establish'd for ever? 2 Sam. 7. 16. How often did God profess, for his Servant David's sake, to preserve Judah from Destruction? 1 Kings 11. 13. And in the days of Hezekiah, when the King of Assyria invaded that Country, God declar'd by the Mouth of his Prophet, That he would defend his City to save it, for his own sake, and for his Servant David's sake; Isai. 37. 35.

And as the Virtues, so the Vices too of Princes do often affect their Country and their People in a judicial way; and this perhaps upon the same account with the former Dispensation, because it is a Punishment to them, it being impossible for them to be happy and prosperous, when their Subjects are miserable and unhappy.

We

14 *A Thanksgiving Sermon,*

We have Instances of this, not only in Princes, who have been professedly wicked and impious thro the general Course of their Lives and Actions; but in those also, who tho they have been remarkably good, yet have afterwards fallen into provoking Sins.

Of the first sort was *Jeroboam*; and what Mischiefs and Calamities sprung from his wicked Behaviour, you may read, *1 Kings 15. 30.* And the Sins of *Manasseh* stuck to his Country, and sat heavy upon it after he was dead, even to the time of good *Josiah*, notwithstanding the Reformation he had made in *Israel*, *2 Kings 23. 26.*

Of the second sort was *Solomon*, whom *Hiram* pronounces such a Blessing to his People; for when, towards the end of his Reign, he fell into great Sins, and went after strange Women, who turn'd his Heart after other Gods, and his

preach'd Aug. 1. 1715. 15

his Heart was not perfect with the Lord his God, 1 Kings 11. he prov'd a Curse to his People, and was the occasion of great Confusions in Israel. He had his Kingdom rent from him, and ten Tribes thereof given to Jeroboam, and one only reserv'd for himself, and that was for David's sake, and for Jerusalem's sake, the City which God had chosen out of all the Tribes of Israel; ver. 31--33.

And to name no more Instances of this kind, that arrogant Sin of David's, in numbring his People, mov'd God to Displeasure, so that he smote Israel, 1 Chron. 21. 7.

And as the Virtues and Vices of the Prince do thus in a judicial way affect the People; so do those of the People, in like manner, affect the Prince, according to those Methods which the Divine Wisdom has pitch'd upon for the Government of Estates and Kingdoms.

General

16 A Thanksgiving-Sermon,

General Declarations of this kind may be seen in Deut. 28. ver. 6. 7. where, upon the People's Obedience to God's Commands, the Promise runs thus; Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out: The Lord shall cause thine Enemies that rise up against thee to be smitten before thy Face; they shall come out against thee one way, and shall flee before thee seven ways.

But in case of Disobedience, the direct contrary is threaten'd: Ver. 19. 25. Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out: The Lord shall cause thee to be smitten before thine Enemies; thou shalt go out one way against them, and flee seven ways before them.

For the Iniquities of the People, God does sometimes withdraw his Assistance and Protection from the Prince,

and

preach'd Aug. 1. 1715. 17

and suffers him to fall into Sin, or into some temporal Danger or Misfortune. An Instance of the latter sort we meet with in good *Josiah*, who was slain in Battel, 2 *Kings* 23. 29. And this has been the Case of many excellent Princes, whom God has either snatch'd away from a wicked People, or involv'd in the same common Ruin. An Example of the other sort we have in *David*, in that particular which was just now mention'd, of numbering the People. It was God's Anger against *Israel* for their Sins, that made him permit their King to fall into this Sin, and bring down this Judgment upon him; for 'tis expressly said, 2 *Sam.* 24. 1. *That the Anger of the Lord was kindled against Israel, and that he mov'd David against them, to say to Joab, Go, number Israel and Judah.*

Thus we see that there is, in the Divine Methods of Proceeding, a very close Connection between Prince and
C People,

18 *A Thanksgiving-Sermon,*

People, in their Prosperity and Adversity, their Happiness and Misery ; that the Reward of their Virtues, and the Punishment of their Vices are, in a judicial and providential manner, frequently communicated to each other ; and therefore good Princes cannot but be esteem'd great Blessings, and peculiar Marks of the Divine Love and Favour, as they will derive a Blessing upon their People, and bring down from Heaven all manner of Good upon them, if the People do not, by their own Sin and Wickedness, obstruct or divert the Channel.

But if from Scripture, and the extraordinary Methods of God's Providence, we descend to plain Reason, the common and ordinary Course of things in the World, and the natural Efficacy of second Causes ; we shall soon see that a good Prince is the greatest Blessing to a People, the best Instrument of a Nation's Happiness, and the most effectual

preach'd Aug. 1. 1715. 19

fectual means of raising a Kingdom to a prosperous and flourishing Condition.

A good and virtuous Prince will have a great Influence upon the People, to make them good and virtuous too, to promote the Practice of true Religion and Virtue in the Kingdom; which will always tend to the publick Welfare and Prosperity thereof.

'Tis a very common Observation, and confirm'd by long Experience, that the People are prone to take pattern from their Prince in their Lives and Manners, as well as their outward Garb and Dress. Their Example is of the greatest Weight and Force, and seldom fails of drawing Multitudes after it: 'Tis many times more powerful than their Command, and will do that which all the Laws they can make, would never effect.

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20 *A Thanksgiving-Sermon,*

So that if they be on the side of Religion and Virtue, and their Lives and Actions conformable to the Laws of God, they may easily bring over others to their side, make Converts to God, and turn many to Righteousness. They are the Light of the World; and when their Light so shines before Men that they see their good Works, Men will be induc'd to do the same good Works themselves, and to glorify their Father which is in Heaven.

Their Example stamps an Authority upon every thing they do, and recommends it most powerfully to others. A virtuous Prince is a sort of publick Censor, and his Life is a calling other Mens Lives to account: For if *they*, who by the Eminency of their Station, their Affluence of Wealth, their great Power, and their Exemption from those Restraints which other Men lie under; I say, if *they*, who are thus expos'd to
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preach'd Aug. 1. 1715. 21

Temptations, hold fast their Integrity, and continue upright amidst all the Baits of Pleasures and Allurements to Sin; what a great Shame and Reproach is it to other People to be wicked, who are free from these Temptations, and have many Advantages which they might improve to religious Purposes?

If amidst the difficult and weighty Concerns of State, and all those numerous Cares and frequent Avocations which a Crown is expos'd to, they can find time for Religion and Devotion, for the Duties of the Church and the Closter; how inexcusable is their Neglect of God and their own Souls, who have few or none of these things to plead in their behalf?

Upon these Accounts therefore the Virtue and Religion of the Prince must needs be a mighty Spur and Incitement to the People, and a perfect Shame and Reproach to them, if they conti-

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22 *A Thanksgiving-Sermon,*

neue bad under the constant Influence of
so good an Example.

But besides the Influence of a good
Example, the Prince has it in his power,
many other ways, to promote the Prac-
tice of Religion and Virtue. He has
the Dispensation of Honours and Re-
wards for the Encouragement of the
Good and Virtuous, and the Infliction
of Punishment and Disgrace for the
Discouragement of the Vicious and
Ungodly.

A King (says Solomon) *sitting in the
Throne of Judgment, scattereth away all
Evil with his Eyes; Prov. 20. 8.* Even by
his Looks, his outward Carriage and
Behaviour, he can countenance and
advance Goodness, and lay a Restraint
upon Wickedness; and much more so,
when he distinguishes one from the o-
ther by real Effects of his Favour, and
visible Tokens of his Displeasure.
When he lets Men see that he is, in
good

preach'd Aug. 1. 1715. 23

good earnest, a Friend and Patron of Piety and Virtue, and has a real Aversion for Impiety and Profaneness; when he resolves with holy *David*, to look upon such as are faithful in the Land, that they may dwell with him, and takes those into his immediate Attendance who live a Godly Life, *Psal.* 101. then he may promise himself the Success which *David* aim'd at, the effectual Discouragement of all wicked Doers, and the Establishment of Virtue and Goodness in the City of God.

And this is the surest Foundation of the publick Prosperity and Happiness; it has a natural Tendency to this end, besides that it will engage God on our side, and procure for us his Blessing and Protection. And therefore it must be own'd as a Mark of God's Love to any Nation, when a Prince is set over it who loves God; for this is the Ground and Foundation of all our Expectations, and there is nothing which we

24 *A Thanksgiving-Sermon,*

we may not reasonably hope for from hence, if we our selves do not hinder it.

Where a Prince has a true Sense of Religion upon his Mind, and lives in the fear of that God whose Minister he is, the People have all possible Security that he will imploy his Power for their Good; that Pride, Ambition, and Vain-Glory, Cruelty, Oppression, and Tyranny will be banish'd from the Throne; and that nothing but the Honour and Glory of God, the Welfare and Happiness of the Nation, will be the End and Design of the publick Administration of Affairs: That no particular Aims or private Interests will be carry'd on, distinct from the Common Good; but that the publick Interest of the Kingdom, in which the private Interest of every true Subject is included, will enter into the Measures that are concerted, and every Step that is taken be directed with that View.

Thus

preach'd Aug 1. 1715. 25

Thus will the State be guarded against all Enemies from without, and from all Civil Broils and Commotions from within: Justice will be impartially administred, and every Man be secur'd in the quiet Possession and Enjoyment of his just Rights and Properties; Piety and Religion will find Encouragement and Support, Impiety and Wickedness will meet with due Restraint and Correction; Punishment will be the Portion of Evil-Doers, and Praise will be to them that do well.

Happy therefore are the People which are in such a Case; yea, blessed are the People who have the Lord for their God: because the Lord hath lov'd his People, he hath made such a King over them.

Let us then see, in the Second Place, how much of this is our own Case, and whether we may not, with great Truth and Justice, apply the words of
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26 *A Thanksgiving-Sermon,*

the Text to our selves, and our Gracious Sovereign, whom God was pleas'd, as upon this Day, to set over us; and say with *Hiram*, *Because the Lord hath lov'd his People, he hath made thee King over them.*

For if the Religion and Virtue of a Prince be the firmest Foundation of a prosperous Reign, and will give the People the best-grounded Expectations of Safety and Happiness: If Righteousness be the Establishment of the Throne, and the most likely means of procuring the Divine Blessing upon our Councils at Home, and our Affairs Abroad: If the Piety and Goodness of the Sovereign affords any Safeguard and Protection to the Subject, and is a prevailing Motive to engage God on our side, and get us an Interest in the Great King of Heaven and Earth: If there be any Truth and Certainty in these things, which the Instances already produc'd out of Scripture, as well

preach'd Aug. 1. 1715. 27

as the plain Reason of the Case do fully declare; what Blessings may we not promise our selves, and what Happiness may we not hope for under his Majesty's most auspicious Reign? His quiet and peaceable Accession to the Throne, at a time when our Councils at Home were perplex'd, and Affairs Abroad had no very favourable Aspect, and from both these many amongst us had uneasy Apprehensions; I say, his Majesty's peaceable Accession to the Throne at such a Juncture, abstracting from all Party-Disputes, cannot but be own'd by all impartial People, as an Instance of God's Love and Favour towards us.

As long as there are wicked Men in the World, which there will be more or less as long as the World lasts, there will be Malecontents in every Government, Disturbers of our Peace, and Men who are Enemies, and bear evil Will to our *Sion*. And the fittest

28 *A Thanksgiving-Sermon,*

Season for such to make their Attempts upon us, is whenever a Demise happens, and the Government devolves from one to another; especially if the next Successor be then absent, and at a distance from us, and it will require some time for him to come and fill the Throne in Person, and take the Government upon himself. In such Circumstances as these, which was then our own Case, ill-designing and disaffected Men do commonly pull off the Mask, and appear in their proper Colours, and are not afraid actually to espouse that Cause, which before they dur'd not openly to own.

That nothing of this nature was then attempted, is no Proof that there were none of such Principles amongst us (for that is a Case too plain to be deny'd) but it is a Proof that their Numbers and their Power were too small to accomplish their Designs, or that they were infatuated and confounded;

preach'd Aug. 11. 1715. 29

founded; that the Providence of God
over-ruleth all Events, and that there is
no Wisdom, nor Understanding, nor Counsel
against the Lord; Prov. 21. 30.

God has made him King over us,
who is of the same Protestant Reform'd
Religion with our selves; and this is
another great Instance of his Love to
us: For however some might flatter
themselves with vain Hopes, 'tis absurd
to imagine, that a free Protestant Peo-
ple should ever enjoy their Religion and
their Liberties under a Popish Prince.
If we look abroad into the World, we
shall find no Instance of this kind, and
why should we fancy that we our selves
should have been an Exception? If we
imagine any thing like this, 'tis a sign
that we are Strangers to the Romish
Religion, and know not what manner
of Spirit Popery is of: That is a Reli-
gion which will bear no Rival, nor suf-
fer any other Religion in the same
Country with it, whenever it comes to
have

30 *A Thanksgiving Sermon,*

have Power on its Side; and a Prince of that Persuasion is bound to use his utmost Power to establish it in his Dominions: And to this end he is not only permitted, but commanded, under the severest Penalties, to practise all the Arts of Fraud or Force, any Methods of Cruelty, Tyranny, and Oppression, to extirpate *Heresy*, i. e. the Protestant Religion; and propagate the *True Faith*, i. e. the Errors and Corruptions of the Church of Rome.

And therefore since, thro the Providence of God, that Race of Protestant Princes, who have rul'd these Realms ever since the Reformation, is extinct, and there is no direct and immediate Successor of that Persuasion to govern these Kingdoms, it has pleas'd the same good Providence, which has so often watch'd over us, and preserv'd us, to place us again upon our old Foundation, by setting his Present Majesty

preach'd Aug. 1. 1715. 31

jeſty upon the Throne, to govern us according to the known Laws of the Land, and protect us in the open Profeſſion of our moſt holy Faith. Hereby our Religious and Civil Liberties are ſtill continu'd to us, and we are preſerv'd from the greateſt Evils under the Sun, Popery and Arbitrary Power: ſo that upon this account alſo the Text is very applicable to us, and we may truly ſay of our Gracious Sovereign, that *becauſe the Lord hath lov'd his People, he hath made him King over us.*

Add to this, that our Happineſs does not now depend upon a ſingle Life, which the more valuable it is, fills us with the more melancholy Apprehenſions, whenever we reflect upon the Uncertainty of it; and the Loſs of it gives us but an uncomfortable Proſpect of what ſhall then befall us: whereas we have now a more laſting Scene of Happineſs in view, and may reaſonably hope, thro the Bleſſing of God,
that

32 *A Thanksgiving-Sermon,*

that in case of any new Demise (which may God long prevent!) we shall never more be in danger, but shall always have a Protestant Successor ready to ascend the Throne, to rule us according to our own Laws, and secure us in the possession and enjoyment of our legal Rights and antient Liberties, and the free Exercise of our Holy Religion.

These Considerations, which are very obvious, and which I have but briefly hinted, are sufficient to show that his Majesty's Accession to the Throne was a great Blessing to this Church and Nation, and ought to be duly acknowledg'd as such, and commemorated with devout Joy and Thanksgiving, in Godly Sincerity and Truth; and that as often as this Day returns, we should gratefully reflect upon the Occasion for which it was thus set apart, and order'd to be observ'd, and for which it will for ever stand distinguished

preach'd Aug. 1. 1715. 33

guish'd in our Calendar. This is what no true Protestant or true Briton, none who has a real Love for his Country, or a sincere Value for his Religion, will refuse to subscribe to.

It must be own'd indeed, that these Days are like those which *Moses* describes in the Creation of the World, where *the Evening and the Morning make up the Day*. They begin with Clouds and Darkness: and the first part of them fills us with Melancholy and Sorrow, for the Loss of our Sovereign; but the Clouds immediately disperse, Light ariseth up in this Darkness, another Prince ascends the Throne, and our Sorrow is turn'd into Joy. That one should die, and another rise up in his stead, is the immutable Course and Order of Nature: and this is the Happiness of our Constitution, that one Prince succeeds another in the Government of these Kingdoms; that upon every Demise, Provision is made by

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our

34 *A Thanksgiving-Sermon,*

our Laws for filling the Throne again, whereby all those Disputes and Contentments, those civil Tumults and Commotions are avoided, which necessarily attend Elective Monarchies upon these Occasions.

If we lay all these things together, we cannot but acknowledg it a great Happiness, that his Present Majesty is now upon the Throne, and esteem it *as a peculiar Instance of God's Love towards us, that he hath made Him King over us.*

To inlarge upon his personal Virtues, and give him that Commendation which he justly deserves, would be look'd upon as Flattery by some; tho others perhaps would think it no more than Justice, considering how un-mindful many amongst us have been of that wholesome Precept, *Thou shalt not speak Evil of the Ruler of thy People.*

But

preach'd Aug. 1. 1715. 35

But this is a Point which I shall wholly wave, because his Majesty has already made the best Defence for himself; and I doubt not but he will still continue to do so, and by his just and wise Government, effectually stop the mouth of the Slanderer and Blasphemer, and put to silence the ignorant Malice of foolish Men.

We have his Royal Word, and his Oath too, that he will maintain our Constitution both in Church and State, and defend our just Rights and Liberties against all Attempts which shall be made upon them: For this, I say, we have his Word and his Oath; and what more would we have, since he is a Prince so remarkable for being true to both?

Upon the whole, we have all imaginable Reason to bless and praise God for his Majesty's Accession to the
E 2 Throne,

36 *A Thanksgiving Sermon,*

Throne, and Settlement amongst us: and there is no Happiness which we may not promise our selves from his wise and gracious Government, if we do not, by our own Sin and Folly, prevent it. For 'tis fit once more to remind you, that as the People oftentimes prosper, and are happy for the sake of a good Prince, so the Providence of God sometimes permits a good Prince to fall into Calamities and Misfortunes, for the Punishment of a wicked People.

And therefore whenever any People, like us, are happy in their Prince, 'tis their Duty to make him happy in his People; to behave themselves in such a manner, as is worthy of those Blessings which they enjoy; to live in all Reverence and Fear of God, in all Duty and Obedience to their Prince, and conscientiously to discharge whatever is incumbent on them in their several Stations, and jointly endeavour to promote

preach'd Aug. 1. 1715. 37

promote the publick Welfare and Happiness of the Nation, the Security and Prosperity of the Establish'd Government.

So that to our Praises, which we are met this Day to offer up to God, for making his Present Majesty King over us, we must add our solemn Vows and Resolutions to live as becomes a People who have been thus highly favour'd; and to distinguish our selves as much by inward Piety and Holiness, as God has distinguish'd us by external Marks of his Love and Kindness to us.

And let us make it appear by our outward Carriage and Behaviour, by a strict Performance of all the Duties of the Civil and the Christian Life, by demeaning our selves like good Christians and good Subjects, that the Mercies which God has bestow'd upon us, were not bestow'd in vain. Let us take good heed to our selves, that there
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38 *A Thanksgiving-Sermon.*

be no accursed thing among us, which will defeat God's gracious Designs towards us, and deprive us of our Blessing: That none of us be found in the Gall of Bitterness, or the Bond of Iniquity, which may provoke God to hide his Face from us, and give us up into the hands of those that hate us: But let us be Followers of that which is Good, and study to lead quiet and peaceable Lives in all Godliness and Honesty; so shall we prevail with God to continue to do us Good, and to make our King the happy Instrument of establishing Religion and Virtue, Truth and Peace amongst us to all Generations.



F I N I S.

